



SECRET TUNNELS OF THE INCAS

By Javier Sierra. Translated from the Spanish by Doris L. Phillips

In January 1533, the Spanish conquest of Peru reached its most dramatic point. The Inca King, Atahualpa, prisoner of Pizarro and his men, promised to pay a huge ransom in gold and silver for his freedom. To speed the gathering of the gold and silver, Atahualpa consented to let three of his Spanish captors enter the sacred Temple of

the Sun (the Coricancha) and take all the precious objects necessary to meet the amount of the ransom.

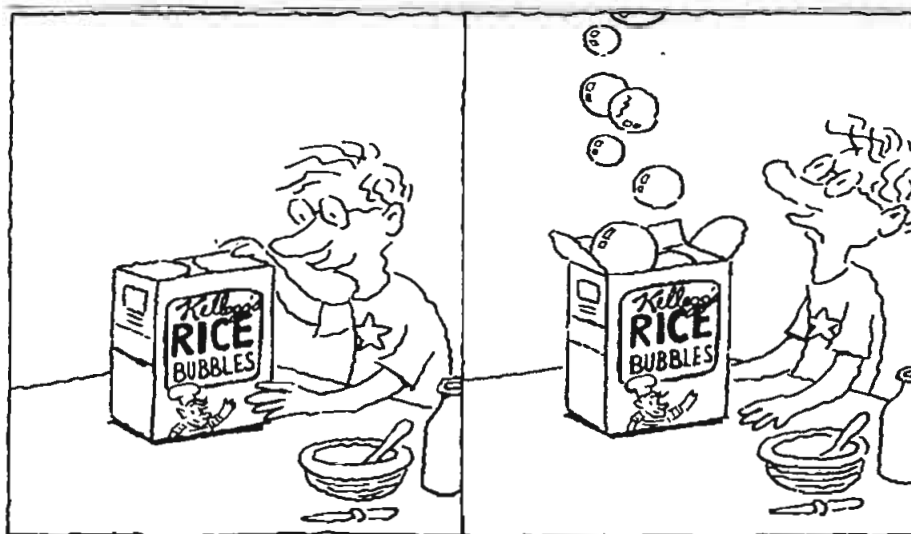
Thus these men were the last ones to see that sacred ambit in all its splendour before proceeding to remove seven hundred sheets of gold weighing about five pounds each from its walls, and snatching gold masks and sceptres from the mummies of the Inca emperors, ancestors of Atahualpa. However, although considerable, the

amount of gold was not sufficient for the ransom to be given on the deadline set by Pizarro, and this gave him a perfect excuse to execute Atahualpa on the afternoon of 24th June 1533.

Following the death of Atahualpa, Pizarro returned to Cuzco to continue the looting of the Coricancha. There still remained the gold statues in the garden and the impressive gold solar disc which gave the Temple its name. But, in spite of the opportunity the Spaniards had to find them, these most important treasures were not found. They had been hidden in some unknown place, out of their reach.

The chronicler Cristobal de Molina wrote in 1553, referring to the gold solar disc: "The solar disc was hidden by the Indians in such a way that to this day it has not been found." This gave way to the speculation that the most valuable and sacred Inca objects were being kept in subterranean rooms, accessible only through secret tunnels. Several stories relating to this served to perpetuate the myth that a tunnel leading to the Inca treasure begins at the Coricancha Temple and exits near the massive ruins of Sacsayhuaman, in a place known as the Chinkana Grande (Big Cave).

The Chinkana Grande today is no more than a big hole a few metres deep under a colossal hewn stone. In 1989, the investigator Fernando Jiménez del Oso tried to



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film the entrance of the cave but failed in his effort due to the narrowness of the opening and the rubble caused by blasting when the Peruvian Armed Forces closed the cave to discourage the curious and the greedy in search of the treasure.

The most revealing of the efforts to penetrate the Chinkana took place in 1700 when a group of several people decided to enter to find the treasure of Atahualpa once and for all. They met a grim fate, and after several days underground only one of them escaped with his life. He emerged from an opening under the main altar of the Church of Santo Domingo, where in Pizarro's time rose the majestic walls of the Temple of Coricancha. The survivor brought out with him an ear of corn made of solid gold, doubtlessly one of the objects that once graced the rich garden of the Coricancha.

Another story adds to the credibility of the legend. In 1814, Brigadier Mateo Garcia Pumakahua, a descendant of the Incas, was forced by circumstances to show his superiors part of the Inca treasure. He took one of the high-ranking officers blindfolded through the main square of Cuzco to a stream and then, after removing some stones, proceeded down a stone stairway to Cuzco's underground. Once there, the blindfold was removed and the officer beheld astonishing riches: large silver pumas with emeralds for eyes, 'bricks' made of gold and silver, and other objects of incalculable value. Although unsure of his whereabouts, he later recalled that while looking at the treasure he had heard clearly the clock of the cathedral in Cuzco's

main square striking nine. Obviously he could not have been very far from it.

The account of the officer's experience confirmed once more the existence of a tunnel between Sacsayhuaman and the Coricancha, because on the hypothetical line that connects those two Inca sacred places also are situated the Cathedral of Cuzco and the little Church of San Cristobal (see diagram).

In 1600, a Jesuit Friar hit the mark in summing up the whole story surrounding the tunnel: "The celebrated cave of Cuzco, called Chinkana by the Indians, was made by the Inca kings. It is very deep and runs through the centre of the city, its mouth or entrance being in the fortress of Sacsayhuaman. It comes down on the side of the mountain where the parish of San Cristobal is situated and, with varying degrees of depth, ends at the site which is now Santo Domingo and was in Inca times the famous Temple of Coricancha. All the Indians to whom I have spoken have told me that the Incas made this costly and laborious cave to enable their kings and armies to go in times of war from the fortress of Sacsayhuaman to the Temple of the Sun to worship their idol Punchau without being detected."

It was information such as this that made me and my friend, Vicente Paris, decide to undertake a serious investigation of this particular tunnel. And so, in 1993 we travelled to Cuzco, Peru and confirmed the existence of a subterranean chamber beneath the main altar of the Church of Santo Domingo, which originated the legend of the man who, having entered the tunnel in Sacsayhuaman, ended up in Santo Domingo. More recently, in March 1994, we returned to Cuzco and not only reconfirmed the existence of the chamber and the mouth of the blind tunnel, but also we learned about the function and use of the tunnel from Father Benigno Gamarra, Abbot of the Convent of Santo Domingo. Here it is: "Your information is correct, but the tunnel in question extends much beyond Sacsayhuaman, since it ends in some place underneath Quito, in Ecuador!"

We asked him: "Why are the entrances to the tunnel under the main altar of Santo Domingo now closed?"

He answered: "Unfortunately the earthquake that devastated Cuzco in 1950 forced us to close the opening in order to strengthen the foundations of the church. But all was not lost by its closing, because when I was a student here, and later as Abbot, I was able to find out that the tunnel had a very special function."

We asked: "What was it?"

Father Gamarra answered: "Every 24th June, the interior of the tunnel was totally illuminated by the rays of the Sun being reflected on the surface of the famous solar disc and were in time deflected towards the interior of the Chinkana (cave). There, a series of mirrors of highly polished metallic sheets conducted the sunlight to the very fortress of Sacsayhuaman. The Incas were accomplished astronomers and geometers and this precision work must have been of special significance to them, a significance which is now lost to us."

Father Gamarra also uncovered for us another enigma consisting of four trapdoors located in the lateral naves of the church. He explained that they are trial excavations which uncovered part of the original walls of the Coricancha. Apparently, three years ago, a team of Peruvian archaeologists decided to demolish the convent of Santo Domingo to recover from the subsoil the remains of the sacred Coricancha.

Father Gamarra also told us that there is a stream originating in the main square of Cuzco which runs by the old walls of the Coricancha, beneath the church. This last bit of information, far from being marginal, shows us the existence of at least one natural passage connecting the main square, site of the cathedral, with the Coricancha. Some Spanish chroniclers, like Cieza de Leon, tell us that the main square of Cuzco was in their time a lake or swamp which was later drained by the Inca Sinchi Roca. Today two rivers still cross the city and, covered by flagstones, function as city streets.

Everything seems to point to the fact that the Incas made use of a natural cave to lay out the tunnel between Sacsayhuaman and the Coricancha. Garcilaso de la Vega hints at the existence of a complex system of siphoning viaducts of the Incas which seemed to have crossed the River Saphi and served to connect openings in the rock and man-made roads.

In spite of all this information, there is



something perplexing about these theories and legends. Let me explain. In the course of our investigation we noticed that the two geographical points in question, the Fortress of Sacsayhuaman and the Coricancha, seem to be connected by an imaginary straight line that also passes under the Cathedral and the Church of San Cristobal. This 'discovery' of ours was accidental. After we had reached the highest point at Sacsayhuaman, known as Muyucmarca, we were able to verify that those four buildings were exactly aligned. Of course, the present religious ones were built on top of the older Inca structures.

Transposing our visual findings to a map, we were surprised to find that we had to add one more religious building to our count, and also that the line could be easily prolonged to reach the confluence of the two rivers that cross the city.

Our analysis showed that whoever constructed these religious buildings knew very well what they were doing. Did the Spaniards seek to use the underground cellars of their new churches to find the coveted treasure of the Incas by opening entrances to the tunnel? Or, perhaps, knowing the magical and tellurian value given those places by the Incas, did they simply try to 'Christianise' them?

Be that as it may, the surprising fact is that no one until today has noticed the strange and revealing alignment of those religious structures which, judging by the findings of other investigators such as Maria Scholten de D'Ebneth regarding the Route of Viracocha, cannot be attributed to mere coincidence. In 1985 she discovered the main course taken by Viracocha from Lake Titicaca to the Pacific Ocean, an absolute straight line nearly 1,500 kilometres long, terminating in northern Peru near Tumbes.

According to the chronicler, Cieza de Leon, Peru was for many years deprived of any sunlight. Finally, one day the Sun rose over an island in Lake Titicaca, after which there appeared in the land "a white, corpulent man who in aspect and body showed great authority and dignity. He also showed great power, converting hills into level grounds and these into mountains." This champion civiliser, called Viracocha, crossed the Andes Mountains, altering their topography, and finally disappeared into the sea. This shows that Viracocha performed a real cartographic feat belonging to an era in which, in theory, there were no theodolites or artificial satellites. But who

was this Viracocha capable of such mathematical and cartographic superior knowledge?

Our investigations prove that at least until the middle of this century the tunnel at Cuzco existed and was open. Unfortunately, we are still unable to prove how it was constructed or what the reason was for its being built.

In the opinion of Felipe Mormontoy, who is the general coordinator of the Inca Movement and a direct descendant of Brigadier Mateo Garcia Pumakaua, the tunnel and its passages had various functions, from short-cuts through craggy mountains, to roads leading to concealed sacred sites. He says: "We have hidden rock carvings that seem to have been covered with something that looks like gold leaf. They must be the authentic work of the Wayo-Qhari, the giants that seem to have been the first inhabitants of these lands, the ones who built those gigantic stone works."

As you can see, the enigma is just beginning to reveal itself.

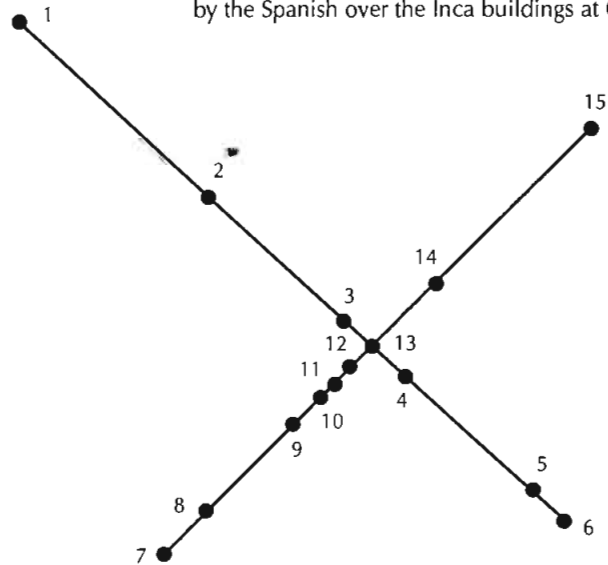
Footnotes:

1. See also Erich von Däniken's *The Gold of the Gods* (Bantam Books, NY, 1974), in which the author describes his visit into subterranean artificial tunnels in the Andes Mountains in Ecuador where he saw objects of metal in the form of animals and, more incredibly, a 'library' of several thousand thin plates made of a metal which von Däniken thought might have been gold.

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(Source: *Ancient Skies*, vol 21, no. 4, Sept-Oct 1994, published by the Ancient Astronaut Society, 1921 St Johns Avenue, Highland Park, IL 60035-3105, USA.)

Diagram showing the alignment of religious structures built by the Spanish over the Inca buildings at Cuzco, Peru.



Legend:

- | | |
|----------------------------------|--|
| 1. La Muyucmarca at Sacsayhuaman | 7. Church of San Pedro |
| 2. Church of San Cristobal | 8. Church of Santa Clara |
| 3. Cathedral | 9. Church of La Merced |
| 4. Church of Santa Catalina | 10. Old Convent of the Jesuits |
| 5. Church of Santo Domingo | 11. Church of La Compania |
| 6. Chapel of Santa Rosa | 12. Chapel of Lourdes |
| | 13. Old Palace of Huascar Temple of the Sun (Coricancha) |
| | 14. Archbishop's Palace |
| | 15. Church of Carmen |

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MYSTERIOUS MOONS OF MARS

Among the factors which have focused so much of our time and talent on Mars are the two tiny satellites which orbit the planet, where, prior to 1877, no satellites had ever been seen before!

The famous astronomers Herschel and Lasselle had excellent telescopes at their disposal—so good that they used them to discover the moons of Uranus. Yet neither these men, nor hundreds of other astronomers who observed the planets, were able to see any satellites around Mars.

Then, in one week in 1877, Asaph Hall found that Mars had two satellites where none had been seen before.

It is also worth noting that not only do these two Martian satellites sweep around the planet at a very high speed but they travel in different directions—factors which had led to the suspicion that they are artificial.

This is the theory advanced by Soviet astronomer I. S. Schklovsky, who points out that the Martian satellite known as Phobos exhibits a strange acceleration in its orbit—an irregularity which would be expected if the satellite were in reality a huge metal sphere that was hollow. The same difference in speed, however, would be impossible for a natural astronomical body.

Therefore, says Dr Schklovsky, at least one of the moons of Mars is not a natural object, but an artificial satellite placed in orbit around the 'red' planet in 1877, or shortly before that time.

(Source: *Strange World* by Frank Edwards, Lyle Stuart Co., New York, 1964)

ANOTHER UFO ABDUCTION?

At 4.30 am one cold, clear morning last July, four women driving on a freeway 60 km north-west of Melbourne had a series of UFO encounters far too close for comfort.

What should have been a fifteen-minute drive home from a friend's place took an hour and a half. Despite having to stop their car several times en route in order to seek safety and raise an alarm, there was no way their journey could have taken them so long.

The four women—Grace Kyriakidis, Tina Chatzibasile, Joy Bock, and Grace's niece Victoria McGinley—decided to go public, in spite of possible ridicule. "This story will sound too unbelievable for a lot of people," said Grace, "but we know what we saw." For the record, none of the women had been drinking that evening.

Grace first noticed the brightly glowing orange lights in the sky; oblong-shaped, they travelled parallel to the road before disappearing behind trees. A few minutes later, to the left, Joy observed a spherical object making erratic movements. It was surrounded by blue haze and amazing colours flashing like a strobe light—and it was following them.

The women's amazement and awe turned to fear and panic when Joy turned to see a huge, blinding, orange glow covering the width of the road and hovering just above the car, about 20 metres behind. Grace accelerated in a bid to outrun the light. Further on up the road she stopped the car near a hotel to call for help, to no avail.

Joy got out gingerly, only to see hovering

directly above them at single-storey height, a huge, diamond-shaped craft beaming orange light from its undercarriage. She noticed writing or ciphers on the craft's tail and that the craft made a steady, droning, humming sound. Victoria, who also got out, later remarked: "It reminded me of a stealth bomber: it was that big and the same shape."

The craft then disappeared behind trees, but the four friends, having driven on to another house, noticed bright white lights hovering about. Then, next to a huge pine tree beside the house, Grace observed a shadowy figure. "It was the shape of a human, but there was very little detail. That's when we knew we had to get out of there."

The orange-lit object followed for a short distance before turning sharply at right angles, moving from left to right across the road, and vanishing. Then the colourful, flashing lights reappeared above the car, six of them in a semi-circle around them...

The next day, the foursome retraced their steps to try make sense of their experience. All of them suffered nosebleeds for two weeks afterwards, headaches for six weeks, frequent memory lapses, electrostatic shocks—and a sneaking suspicion about that time they can't account for.

Grace, with other witnesses, had several more encounters with the bright lights and the humming, hovering craft over the ensuing month—the last time, directly above her home. She and Victoria are undergoing hypnotherapy to retrieve more detail.

(Source: *Woman's Day*, 26 December '94)

OXFORD LAB INDUCES OOBES

During an out-of-body experience (OOBE), the person experiences moving as a floating consciousness, separate from the body. According to a recent Associated Press report, Oxford University in England has awarded the first ever doctoral degree to someone who was able to produce an OOBE in the laboratory. The method and results are preliminary and not yet published in a scholarly journal, but the event is in itself newsworthy.

The Oxford student was Charles McCreery. His laboratory was a closet-sized room with a lounge chair, EEG electrodes to monitor the person's brainwaves, a cassette player and earphones to deliver some specially designed, relaxing stimuli, and a special pair of eyeglasses. The relaxation tape included instructions to relax, as well as 'pink noise', which sounds like throbbing static but which reinforces certain brainwave frequencies.

McCreery was able to induce OOBES in 20 per cent of his subjects.

(Source: *Venture Inward*, Sept/Oct 1994)

